

A
SERMON
PREACHED

At Pauls Croſſe,

March the 24.

1624.

BY
BARTEN HOLYDAY,
Archdeacon of
OXFORD.

L O N D O N,

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TO speake of Kingdomes may bee as full of danger, as it is of difficultie. I knew not therefore how to endeuour an apter vnion of truth and safety, then to speake of kingdomes in the words of a King. My text was first deliuered by a Prophet, and hath beene since coyned by a King in letters of gold, a mettall not more compact, then the kingdomes he vnited. The King is the happinesse of this day, and God the glory of it, and the day is the thankfull Hiltorie of both. This day, in which, the expedition of the Diuine bounty did by the right of Coronation preuent the act of Coronation, which graciously yeelds to the leifure of Ceremonie, and of the subject; who notwithstanding doth not make his King, but declare him; Our approbation and joy, though in themselves they are of a naturall libertie, being yet in this politicke relation but parts of Allegeance; which then is compleate, when we prooue our memory to be as good a subject, as our vnderstanding and our will; and by the loyall Astronomie of an Almanacke no lesse faithfully represent vnto our selues the reuolution of our joy; then of our time.

No Coronation needs such repeated solemnitie, euery Coronation expects it; and this singularly deserues it. There is in no Coronation an Vnion of heads: there is in euery Coronation an vnion of a head and a bodie; but in this there is also a vnion of bodies: and then proportion as well as pietie ought to presume an vnion of hearts. Varietie is the pleasure of nature, but Vnitie is the businesse of Nature. And therefore though the Creator haue in the diuersitie of creatures shewed his power: Yet hath hee as much in their vnion shewed his proprietie. There is implanted in the creatures a Catholike similitude, which is the secret cause of a possible vnion; & so Diuersity may seeme to arise, but from accession of circumstance, which being withdrawne, makes the creatures retire to their primitiue vnity. And if you would see this vnitie in the creatures, behold first the Heauens, which indeed deserue to bee first beheld; and though some Astronomers haue accused them into a diuision of Spheares, yet may wee suspect such diuision to bee rather in the Astronomers then in the heauens: and therefore some haue courteously preferred

ued the vnitie of that great body, by multiplying onely the motions of the lesser bodies, the Starres: yet diuersitie of Spheares would not ouerthrow vnitie, but magnifie it, whilst the inferiour Orbes doe at the same instant professe a contrarietie and an obedience to the first moouer, struiuing to recompence the varietie of their bodies, by the consent of their motions. Behold the Elements, and you shall find, that though they are apt to quarrell, yet as if they would shew the goodnesse of a hastie nature, they are reconciled with equall facility and speed, and sometimes fall so farre in loue with their enemies, that they seeme to lose themselues, whiles they runne halfe way to meete them. Thus doth the fire delight to be extinguished into ayre, that it may slide neerer vnto water, as well in nature as in affection. And for a preparatiue to such vnion, two opposite elements haue alwayes by prouidence, one friendly element interposed, which cunningly perswades them to a peace by the discretion of indifferencie. Behold the most sullen minerals, that seeme to be settled in the stoicisme of their separated natures, and you shall find their pre-

tended obstinacie so conquered to a change by the vnited power of Nature and Art, that they shall at least dissemble their dissimilitudes, and euen the fowlest appeare as faire as the promises of an Alchemist. Or if you thinke you are not able to judge the heart of the earth, you may reade this vnitie in the face of the earth: you may reade it expounded in the fruits of the earth: you may see the seuerall kinds of the apple dwell vpon the same apple-tree, by which friendship of nourishment through their grafts, the growth and fruit is not more manifest, then an easie vnitie in their iuyce. But if you would by a neere instruction see the obedience of the creatures, it disioyned, to returne to vnitie, you may from your selues instruct your selues: and when mans bodie fals-off from his soule, in that one dis-vnion behold two vnions, and nature hastning to its first similitude. You may see the body put-on an humble corruption, and be content to returne to as vnfeigned dust, as that which is the food and curse of the Serpent; or that into which every beast must bee confounded; that if the ashes of Alexander and his Bucephalus had beene

beene put in one vrne, Aristotle himselſe
 could not haue diſtinguiſhed them either by
 Philoſophy, or by flattery. You may like-
 wiſe by the eye of the ſoule ſee the ſoule at
 its ſeparation ſo refined by ſimilitude into
 ſpirit, that it is readie to miſtake it ſelſe for an
 angell, as if its knowledge were at the ſame
 time perfected and deluded. Nor will it one-
 ly imitate the likenesse, but alſo the office of
 an angel, and ſhal at laſt be ſent vpon a meſ-
 ſage to its owne body, which it will take vp
 as an angell will take vp both the body and
 ſoule. But becauſe the ſoule can aſcend
 higher by contemplation, then it can by eſ-
 ſence, it may behold the beginning of vnitie
 in all things, by beholding him, who is the
 beginning of all things. In whom wee may
 ſee an vnitie in a diuiſion, and ſhew the Ma-
 thematician a myſticall poſſibility of the di-
 uiding of a point, whiles wee may behold
 God not multiplied, and yet diuided into
 perſons. Now though man be not capable of
 the myſterie, yet he is of the inſtruction, and
 may with as much eaſe as delight vnder-
 ſtand, that God is ſo delighted with vnitie,
 that it is alwayes either his nature, or his
 worke.

worke. It was the same wisdom which dis-
 pensed Adam into Nations, and contracted
 them againe into the household of an Arke.
 God created angels in multitude, but hee
 made man in vnitie; hee gaue excellence to
 them, but to man Supremacie: the chiefe of
 angels being in heauen but a subject, but the
 chiefe of men being on earth a King. And
 though an angell bee more like to God for
 purity, yet man is more like him for produ-
 ction. An angell can more subtilly vnder-
 stand his owne likenesse; but a man more
 powerfully can also partly beget his owne
 likenesse, being made a Deputie Creator and
 therefore he is a King, because he is a father.
 A kingdome by nature is but an enlarged fa-
 mily; and the first King begot his owne sub-
 jects; and a father by the Romane Law had
 once as just power to execute his sonne, as to
 preferue him. The Law of God, which com-
 mands our obedience to a King, commands
 it for him by the title of a father. Adam was
 by God and Nature the King of Mankind;
 and Nature would haue deliuered this king-
 dome to his first borne. Nor had it beene a
 mistake: Nature saw just cause why he should
 haue

haue succeeded, though it did not see a iuster cause, why hee should not succeed: and though the Diuine justice changed the person, yet it changed not the Law. It did interrupt it, but not abrogate it; and therefore the Royalty goes still with the Eldership. Thus he that was the first King, was before his people; and this agrees with the course of nature, by whose instruction wee know, that in the method of euery birth, which is not peruerse, the head is elder then the body. As then both angels and man tooke their beginning from one God: so all other men tooke their beginning from one man. And God hath not onely honoured this vnity in succession, but also preserved it by succession. So some Kings supply birth-right by victory, and some by election; though to elect a King be as much newes to nature as to adopt a Father; and it did first arise from necessitie and conueniency in families, whom the blessing of multitude had dispers'd and mixt. And though it were often among the Gentiles continued by faction, and by the Iewes at first entertayned by Fancy; yet God in the Wisedome of his diuine indulgence did
grant

grant their desire , and chastize it; giuing them a King by choice, but it was also by his owne choice; he did not in the election commend election, but Monarchie, which makes families so wise, as to become a Nation : nay, which makes Nations so wise, as to become a Nation : and by the witty happinesse of v-nity, to prooue one to be stronger then two. It is as great a difficulty, as a blessing for brethren to liue in one Nation and friendship ; but it is as great a wonder as a blessing, when Nations become brethren, and are distinguished rather by number then affection. Abraham and Lot were almost brethren, and yet they were diuided; that they might not be diuided. Iacob and Esau were brethren, and though one wombe could contayne them, one Countrey could not : but Iacob must flie, & Esau is as ready to hunt Him, as Venison. But Cain was at that diuision with Abel, that the same world could not hold the both : and yet hee kild him for he knew not what; it was about Gods fauour, but not for it. Thus experience can hardly find vnion there. where reason would thinke it hard to find a diuision : Vnion is the happinesse of man,

man, and the accusation : it being more entertained by inferiour creatures, which rather possesse it, then enjoy it; then it is by man, who likewise doth more vnderstand it, then enjoy it. And yet it is a blessing not so excellent for the raritie, as for the increase: it being by nature of that thrift and cunning, that it growes in goodnesse by growing in greatnesse, and from number receiues excellence. The vnion of families into a Citie, as it doth conquer affections vnto peace, so it selfe is conquered into a perfection by a greater vnion: The vnion of Cities into a kingdom, tries the goodnesse of a King: but the vnion of kingdoms tries his wisdome; the simplicitie of justice beeing enough to manage one kingdom, but two will require the mysterie of wisdome. When Nature vnites people into a kingdom, it doth but work by an humble safety: but when it vnites kingdoms, it workes by the transcendent power of loue and glory; this excellent vnion being as much the delight, as the imitation of Nature. So that although it arise sometimes by accident from causes lesse naturall, as from pride, and force: yet the diuine wis-

dome hath in all ages condemned and recti-
 fied such vnion; still suffering a great part of
 the world by a happy rashnesse to runne it
 selfe into Empires. In each of which, mee
 thinkes, we may obserue some eminent and
 distinct blessing, which attends and honours
 the vnion of Nations. If you will wipe-off
 the dust of antiquity from the Chronicles of
 the Assyrians, you may in that vnion of Na-
 tions sufficiently discern the blessing of
 peace; witnesse their plantations, wherein
 they more employed the trowell, then the
 sword. Witnesse their tower of Babylon, a
 worke and corruption of peace; for which,
 Gods accurate justice did so aptly correct
 them, that it made the same tongues, into
 which they were curst, deliuer the history of
 the curse. Witnesse their City of Babylon
 more famous for the walles, then for the
 Kings; though not so famous for either, as for
 their captiues, the Iewes. The Assyrians in-
 deed made some excursions by the sword:
 but it was rather to vary their pleasure, then
 diminish it; or vntowardly to prooue their
 possession of a peace, by their abuse of it: till
 at last they did not so much possesse peace as
 vice

vice possesse them, and now haue well neere lost their story with their Empire; which stood almost as long after the Flood, as the World from its beginning to the Flood; such continuance as fairely approouing their vnion, as their destruction did condemne their abuse of it. If you will view the Persian Monarchy, you may in that vnion of Nations see, that which most desire to see, the blessing of wealth; wealth enough to please and torment folly in the inuention of expence. Witnesse their feasts, in which they laboured no lesse with curiosity, then with surfet, and by a strange convulsion of gluttony, drew their stomacke and their palate into their eye: witnesse their wiues, whom they adorned more then their owne soules, or then their gods: witnesse their warres, wherein their wilde Xerxes brought mankind against the Athenians; an act, that yet might haue beene excused by the same disproportion that condemned it, had hee come to conquer rather their wits, then their Countrey; witnesse their feare, which made Darius through a desire of peace and infamy, present a bribe greater then his feare, and as he hoped; greater

ter then Alexander. If you will view the Grecian Monarchy (though you can hardly view it either for the lustre, or the swiftnesse) you may in that vnion of Nations see the blessing of glory; the glory of Alexander further extended then his ambition; as if hee had beene Emperour of Fame, as well as of Greece; and by this Essay of immortality had beene flattered after death, or recompensed thus for the shortnesse of his life; which afforded him leisure rather to destroy an Empire, then erect one. Yet his glory was like the Sunne's, though not his course; which was towards the East, and when by victory hee made the Persians bow vnto him, he changed their obedience, but not their Religion, since they did still worship the Sunne. And thus he was made a God according to his desire; a God in this life, beyond his desire; a God as vaine as his desire. And sure the world by too much beholding the glory of this Sun, hath still before its eyes the dazzling images of this Sunne, that now it scarce can see Greece for Alexander; who hath so obscured his Country by illustrating of it, that it may rather boast of a Monarch then a Monarchy.

IF

If you will view the Monarchy of the Romanes, you may in that vnion of Nations see the blessing of strength-strength of such confidence, that it might haue dar'd to arme an enemy, and deride him; strength of such firmenesse, that vice could not ouercome it, but by a new way, making it grow more wanton by victory, then by peace. You may behold the degrees of their strength; they threatned Parthia; frighted Ægypt, strucke Germany, wounded Spaine, but destroyed Iudæa. You may behold the arts of their strength; they conquer'd Ægypt with its owne corne, and made that their storehouse; they conquer'd Spaine with its owne gold, and made that their mine; they conquered Germany with its owne people, and made that their Campe. They could make no advantage of Parthia, where they receiued too many wounds: and did make none of Iudæa, where they gaue too many wounds; and all this while there came nothing from Rome, but the courage and the sword. And thus you see the blessings which so constantly attend the vnion of Nations, that sometimes they attend the equiuocall vnion of Nations. For

there are Nations which are vnited in cruelty; that murder the Christian, and (which is worse) wound his soule, whiles they slight his Christ, and by an arte, which the Iew strangely forgot, put his Sepulchre to vse. And yet these Nations enjoy by preuention, as ranke pleasure as they shall be deceiued of hereafter by the forgery of their Mahomet: who was better it seemes at the erecting of a conspiracy, then of a Paradise. Thus euery vnion of Nations is either rewarded with a benefit, or at least attended with a benefit. If Nations then will desire peace, let them desire vnion: so shall the Figge and Grape be ripened as much by peace, as by the Sunne: so shall wee be made as secure by neighbourhood, as by wine and innocence: so may we at land be as free from the suspition of injurie, as from injurie; and the Merchant in his Voyage shall feare but one tempest at a time, hauing no other enemy but the Sea. If Nations will desire wealth, let them desire vnion: so may the labourer be no lesse the master of his owne gaines, then of his industry: so may the Citizen haue his coffers forced open, not by the hand of the spoyler, but by
the

the same abundance that fills them : so may the Countryman not need to cate his sheepe from the Souldier, but may feed vpon them, and yet neuer hurt them ; nay , grow fatter with the wooll, then with the flesh, and make the fleece keepe the sheeheard as warme as the sheepe. If Nations will desire glory, let them desire vnion : so shall their wisdome, which began their happinesse, exceed it; and be extended like their dominion: and be extended beyond their dominion: so shall justice triumph for hauing more leisure, then occasion to exercise it selfe: so shall learning helpe wisdome and justice both in their practice, and in their fame by conueighing them into story almost as immortall, as their goodnesse. If Nations will desire strength, let them desire vnion : so shall euery one bee what Cain ought to haue beene, his brothers keeper, esteeming him no lesse a part of his care, then of his bloud; so shall they bee afraid to shut the gates of their Cities, which they were afraid to leaue open; lest that, which before was counted wisdome, should now bee interpreted discourtesie; so may their Hauens expect more danger from
their

their owne shelles, then from the fleet of an enemy: so may they preuent those triuiall supremacies; in which the fragments of Nations haue delighted and perished. Was it not this, by which Greece lost its fame, before its liberty? Was not Athens with Sparta admired like the Persian? But was not Athens against Sparta derided like the Persian? As then the vnion of Nations is a blessing alwayes most excellent for the kind; so doth it then become most excellent also for the degree, when it is betweene Nations which haue beene enemies, and when as those enemies haue likewise beene friends; their first friendship making their dissention admirable, and their dissention making their second friendship admirable. But because example is the most legible character, let your vnderstanding descend into your sense, and behold such nations; behold Iudah and Israel, which, when they were, were not able to instruct themselues; and since, they haue not beene, haue instructed the World. Behold Iudah and Israel; who had they stood vn diuided, had stood; and yet they were once so vnited, that wee can scarce diuide them into the
names

names of Iudah and Israel; and you will delight to behold them, as they were vnited. You may see them vnited in Gods fauours: who made his other creatures pay their seruice to these creatures. Hee made the earth swallow vp a sedition with the seditious Corah from among them; hee made the waters at the Red Sea flie faster from his people, then his people did from the Egyptian: Hee made the most inexorable earth the Rocks relent into a streame of waters and amazement vnto them: Hee made a tree sweeten water for them; which was such a fruit of a tree, that Paradise it selfe was vnacquainted with it: Hee made the aire feed them with meteors, compacting it into the dainty miracle of Manna and Quailes: Hee made the fire so mindfull a Guide to teach them by the shape and embleme of a pillar, on whom in their pilgrimage they should relie, that it forgot its owne nature which would haue inclined it to an ascent in a sharper forme: He made the Sunne wait vpon their victory, and encrease it; by multiplying the day, as he did his fauours. You may behold them vnited in afflictions; they had made bricke together

in Egypt, and were as hot with indignation, as their worke with the fire; being more vext with the kind of the labour, then with the labour; they had beene tired together in the wildernesse, not so much with not comming to their journies end, as with not knowing when they should come to it. Forty yeeres were they griued with the distrust of their owne expectation, and forty yeeres was God griued with the distrust of their expectation; they had in the wildernesse for their murmuring, beene bitten with fiery Serpents; the sinne of their tongues being punished with the teeth of the Serpents; their murmuring tongues being like fiery Serpents, by which their sinne was chastised and expounded. Thus you see how God vnited them: but now you shall see how they diuided themselves; and as if they had remembred their owne plague onely to imitate it, they become fiery Serpents one to another. When by succession of time and children they had spread themselves into the breadth of a Kingdome, Gods fauour raises them to the height of a Kingdome, which they quickly diuide; it had.

had not else beene to their minds; it had not else beene like their minds, which were diuided. Ieroboam puts on the person of a King, though not the right; and by the subtiltie of Treason vndertakes to distinguish Israel from Iudah. Hee could haue vndertaken nothing harder, but to haue distinguished Ieroboam from a Traitour. Yet he goes on in his crime and cunning, confirming his diuision of the Kingdome by a diuision of Religion. Had Ahitophel liued in his time, hee had certainly hang'd himselfe for enuy of this wit; and I wonder Machiauell did not chuse Ieroboam, rather then Cæsar Borgia for his jdoll of a Prince. What Ieroboam began by erecting two jdols (the number was a memoriall of the diuision;) Baasha continues by the erecting of a fort; that as Ieroboam had renounced the Religion of Iudah, so hence-forth hee would renounce the commerce with Iudah. Afterward Omri to shew the inuention and addition of a successeur, erects a Citie against Iudah. Israel had a King before, but not a Throne; and now Samaria, as it is the younger, so will it also be counted the fairer. And it were well if the quarrell

were but in opinion ; and yet it is but for opinion. But ambition, whose end is alwayes but folly , doth often vse wickednesse for its meanes. Wherefore Ichoash, who came after these in time, though neither in emulation, nor in confidence, thinking his Samaria not perfectly vp, as long as Ierusalem was perfectly vp, was vainly prouoked, and as vainly opposed by Amaziah King of Iudah ; and with the speed of the same fury , throwes downe the King and the wall of Ierusalem. Yet when he had chosen his owne bribe, the spoile of the Treasury and of the Temple, he returnes leauing behind him nothing but the hope of reuenge , and the God of reuenge. And when the heires of these injuries were repaired to strength , their projects encreasing with their fury , they made their confederacie reach as farre as their infamy. Israel therefore by preuention combines with the Syrian , who was not strong, yet hee was neere; Iudah combines with the Assyrian, whose fame was as good as neighbourhood, and his power better. Thus you see how lamentably they diuide themselues; but now will you see how lamentably God diuides them?

them? Iudahs wrath calls the Assyrian against Israel; and Gods justice brings him. Israel is immediatly in a bondage of feare, and Samaria it selfe in the bondage of a siege. Thus were they taught to lose their liberty, and at last by captiuitie to forget it; they were before transported with their owne fury; and now by the fury of another: they were carried from the pleasure of their malice, and of their countrie. But was not Iudah too glad, and guiltie of this miserie? And did they not as much deserue such destruction, as procure it? Behold the mercy and instruction of Gods anger: Israel hath now for euer ended warre with Iudah: but now is God to begin warre with Iudah. He giues them time to employ in sorrow for their owne offence; and they peruersely employ it in joy, for their brethrens ruine: and were so vnable to foresee their owne punishment, that they were not able to see their owne sinne. But when their sinne had increased like Gods mercie; the Assyrian who was now as well acquainted with the victorie, as with the way, comes to fetch Iudea into Assyria; depriues Ierusalem of a King, and the King of his eyes: hauing

first made sight his affliction, by causing him to see the slaughter of his sonnes; then making blindness a double affliction, by hindring him in his captiuitie, to see the captiuitie of his enimie Israel. And as the Assyrian thrust out his eyes, so now his captiue people may weepe out theirs: now may they sit downe by the waters of Babylon, and increase them with their teares: now may they hang their Harpes vpon the willowes; their instruments now being as vnable to yeeld musicke, as the willow fruit; now haue they leisure to remember Sion, and themselues, who did before forget both; and now may Iudah desire to returne to Sion, though with Israel. But shall Iudah for euer bee diuided from Israel? Or shall Iudah and Israel be for euer diuided from their Countrie? No, they haue left it, but not lost it; they haue not lost their Countrie because they haue not lost their God; who raiseth Ezekiel to raise their hope: and in Assyria they receiue their Countrie againe by promise, as afterward by possession; returning from the captiuitie of their bodies, to a happy captiuitie of their passions: being now as much vnited in loue;

loue; as they were before in affliction. Iudah
 returns not in sorrow, yet in teares; wee-
 ping for joy, because it hath no longer cause
 to weepe, hauing now changed the place,
 the motiue, and the nature of its teares:
 through which it can scarce see Ierusalem,
 which it doth long to see; as if they would
 imitate in their returne from Captiuitie,
 the blindness of their King, when hee
 was ledde into Captiuitie. But doth not
 Israel also returne, that it may repent
 in joy for its idolatry and Conuersion?
 Doth not Israel also returne, that it may with
 shame and delight build vp the wall of Ieru-
 salem, which with fury and delight it once
 pulled downe? Doth it not returne, that it
 may repaire the Temple, and in the Temple,
 with teares confesse how once it spoyled it?
 Doth it not returne that it may pray for Iu-
 dah, that it may pray with Iudah? Or is Is-
 rael now become more odious to God then
 captiuitie is to Israel? is it left behind in Affy-
 ria, as if it were a thing as execrable, as Affy-
 ria? Else, why doe wee not see them in their
 journey, vnlesse they be clouded in the dust of
 their journey? why doe we not heare the tumult
 of

of their returne ; vnlesse their joy be so mannerly, that it is afraid to make a noyse? Why doe we not heare the shouts of liberty , vnlesse they are become hoarse with mourning? Or peradventure they are not yet on their way? Or peradventure they will not be yet on their way : or it may be, they will returne to Iudah, but not with Iudah? Shall we then delude our selues into the Creed of the Iewes, beleeuing as the Doctors of their Poetrie doe at this day deliuer , that Israel hath changed Assyria for the Caspian mountaines, and their captiuitie for a second wilderness? Shall wee beleeue that there they multiply children , as these Teachers doe their fancies, to make vp the traine and fable of a Messias, which these our Iewes haue bespoken for them? Or to returne strong to Ierusalem, for feare of another falling-out? Or not without their Messias, as if hee were to make their peace with Iudah, as well as with God? Shall wee yet expect Iudah and Israels vnion in the Empire of the Rabbines? And must the Heifer fall againe at Ierusalem vnder the stroke and folly of the Priest? This were not to offer a sacrifice for sinne; but to make

make the sacrifice a sinne: this were not to hope for vnion, and dominion, but to faine them; this were not to fulfill a prophesie, but violate it; and by an impious courtesie to defend a Prophet, and wrong the Lord of the Prophet. Our Messias is come, and hath excused the beast from sacrifice, as hee hath excused vs from the necessitie of such sacrifice. Our Messias is come, but his Kingdome is not come; his Kingdome being not of this world: though in this world hee did the acts of a King; in vniting Nations, in sauing Nations. But did he vnite Iudah and Israel, who were so diuided that they could onely be vnited by that God from whom they were diuided? Or must we with the tedious Millenary wait for their vnion, till our soules with expectation haue wearied our bodies? Nay, till our soules haue left our bodies? Nay, till our soules resume our bodies by our owne vnion at the Resurrection? And must we beleue, that then, when all the world rises from the graue, it must yet but walke in its sleepe for a thousand yeeres? And that the Iewes shall see Christi in Ierusalem, and yet not crucifie him? And that they shall haue

such delights in marriage, that Cerinthus himselfe, who inuented them, shall bee weary of them? Alas, at the Resurrection, there shall be no marriage, but of the Lambe; there shall be no Ierusalem, but the heauenly Ierusalem, for Iudah and Israel to be vnited in. But will not God in this world vnite them, as in this world he hath promised to vnite them? Iudah hath had the blessing to returne, and hath not God a blessing for Israel also? hath he not promised this blessing to Israel also? Or will not God performe his promise, because Israel hath not performed the condition of his promise? Indeed hee did not giue them all the land of promise; but made some of it, alwayes a land but of promise, not that he neglected his promise made to Them but to make them remember they had neglected their promise made to Him; and that they did more prouoke his justice, then the Heathen did euer prouoke their passion. But now wil you see how God doth at once magnifie his Prophet & his mercy? Will you see the progresse of his jealousy, which proues his word to be himselfe imparted to the eare? Obserue then the parts of time, by which the
parts

parts of his promise are famously distinguished; in which the parts of his promise are famously justified. When Cyrus gaue leaue to the Iewes to depart, not from his Countries, yet to their owne, did hee stay Israel from this departure? Or did Israel stay it selfe from this departure? Is any man so stupid, to suppose Israel so stupid? Doth hee not deserue captiuitie, that can thinke they would choose captiuitie? Perhaps some few (besides the aged) made their lazie wishes trauell to Ierusalem, in steed of themselues: some few, whose degenerate soules made them captiue, where-soere they were, although the Assyrian had neuer conquered them, and although Cyrus did releafe them: some few, who belike had liued as much without a God, as without a Temple. But Israel did returne; the people of Israel, though not the name. Israel had before left out Gods Name; and now God leaues out theirs; now all is Iudah, which was before as good, as all. God made them into one name, as well as into one Nation; and to shew his loue, gaue them for their Prince a Prince, whom he loued, his seruant Dauid; Dauid, not in person, but in succession. He

gaue them Zorobabel, the restorer: with whom they returned to their owne land, and were as welcome as the spring; with whom they returned to their Ierusalem, which was as glad of them, as it was once of the Temple; with whome they returned, not to the Temple, yet for the Temple. And thus you see them vnited in peace, which is their vnion among themselues: but now you shall see them vnited in holinesse, which is an vnion in themselues; which is Gods vnion with them. When the Redeemer of Israel descended to Israel, when God vouchsafed to endure flesh, that man might bee as neere Gods nature, as God was pleased to be neere mans conuersation, hee made no difference betweene the Ierusalem-Iew and the Samaritan-Iew; but prouided Baptisme to bee so tempered for them both, that though they both came vnto it, diuided by an inequality of sinne, they both depart vnited by an equality of cleannesse. One vnion more you shall behold; you shall behold it, for as yet you cannot; and this is their vnion in triumph. You saw, before, Gods vnion with them; and this shall be their vnion with God; their vnion as new, as the Ierusalem in which
it

it shall bee; where Gods seruant Dauid shall be their King, as long as the new Ierusalem shall beea Kingdome. Zorobabel had not strength enough to fulfill this promise; and our Messias had not time enough to fulfill this promise: but when time shall bee no more, then shall our Messias the eternall Dauid be their King and restorer for euermore. And though this their vnion in triumph be not yet performed, and their vnion in holinesse, but in part performed; yet both shall bee, and bee as much their wonder as their happinesse. But their vnion in peace we haue beheld; and their vnion in peace they also might behold; a peace almost as admirable, as the Peacemaker. Cyrus and Zorobabel were instruments, but God was the workman. As at the rayfing of the dead, the bones shall returne into their method; and the dust shall bee moulded into flesh, and the sinew shall gird them into a body, which the breath of the Almighty will instruct with a soule, a soule that shall vnderstand the mercy of the Miracle: so was the Resurrection of Iudah and Israel from the graue of Assyria. As when a man takes two sticke, and joynes

them one to another into one sticke, and
 they become one in his hand, as verely one,
 as his hand, and more vnited, then the fin-
 gers of the hand: So was the vnion of Iudah
 and Israel, so plaine, so firme in the hand of
 the almighty. And the almighty did stretch
 out his hand to stretch-out this vnion for an
 example: the same vhercof shall last, as long
 as the world, and the blessing of it out-last
 the world. The diuision of Iudah and Israel
 was the worke of men; which it confessed by
 being bad and short: but the vnion of Iudah
 and Israel was the worke of God, begun on
 earth, but to bee finished in Heauen; as if it
 would imitate the Eternitie of the author. It
 is the art of Gods mercy to vnite sinners a-
 mong themselues, and yet by vniting them,
 not to increase their sinnes; nay, by vniting
 them, to make their sinnes the lesse: but it is
 the holinesse of his mercy to vnite sinners to
 himselfe, and by vniting them to make them
 like himselfe. This is the blessing of Iudah
 and Israels vnion: this is the wonder of the
 God of vnion! But is there no vnion, which
 by similitude can be vnited with this vnion?
 Doth the Creatour of the world confine his
 power

power to one Country, because hee doth illustrate it in one Country? Doth he not dispence his wonders like his essence, which can be as eminently euery where, as it is truly euerywhere? Could not he make euery wonder in the world, as broad as the flood, which was a wonder as broad as the world? or could he not as easily haue made another flood, as a Rain-bow, by which he tels vs, he will make nere another? And yet if we will view, by reflection, our owne Countrie, we shall almost as much deceiue our eye, as employ it; whiles we may thinke that as before wee saw Iudah and Israel carried into Assyria, so now without a captiuity they are brought into Britanny, or by a Nationall Metempsychosis, which Pythagoras neuer thought-on, that they are changed into Britanie. Were not both our Britanies since the beginning of nature, vnited by nature? Did not nature prouide one friendly Tweed to purifie the inhabitants of them both, with the same waues? Did it not prouide one liberall Cheuiot to aduance them to an equall height of the same sports and prospect? Behold the actions of our Britanies, since they were visible in earnest, since by exactnesse of Commerce they

they haue refined themselues from fable and neglect, and you shall see, that they were so wonderfully vnited, that there could bee no greater wonder, but that they should afterward bee diuided. You may see how they were vnited in Entertainmēt, the Pleasure of friendship, when one King was receiued by another King into his Court and bosome, and yet was neerer to his loue, then to his heart. You may see how they were vnited in Marriage, the Constancy of friendship; when one King would not onely be the neighbour but also the Sonne of the other King, & make a neerer vnion then by nature, without nature. You may see how they were vnited in Warre, the Courage of friendship; when one King was not onely ready to liue with the other, but also to die with him; as if they had thought they had not sufficiently proued their friendship, till they had ended it. And at last indeed they did end it, and by a quicker way, before death, though seldome without it. And you may see them prosecute their diuision with such degrees of fury; that the intention could not more easily make you beleeue it were naturall, then the variety make you beleeue it were artificial. Sometime you may

may see their passion so out-runne their reason, that it runnes out of their Country, and begins a friendship with a stranger, that it may continue a quarrell with a neighbour; increasing its strength to increase its hatred; and labouring by multitude to bee so sure of reuenge, that it may more justly feare its aid, then its enemy. Sometime you may see their passion so impotent, that they will not giue themselves the respite to stay for helpe; but preferring a quicke reuenge before a great, make small incursions for as small spoyle; as if many of them were to make vp but one reuenge; and yet all of them but expresse, how they rather wished one another a mischiefe, then did one. Sometime you shall see them more unhappily deliberate, setting themselves in vengeance and a siege; shutting vp a City, that it may be opened to them; waiting vpon a City, and hating it; vexing themselves as much with the delay of their desire, as they could be delighted with the effect of their desire, and continually more afraid of a repulse, then the besieged were of death, nay, then of famine, which had it bin in the besiegers trenches, might peraduenture haue broken through the wals, and made them con-

tent to make their victory inuisible, by making their enemies their conquest, and their food. Sometime you shall see the blood of their slaine couer their earth; which by an instructing vse of the slaughter, doth at the foulness of the fact, blush with the same blood, with which it is stained; nay, blush at the slaine, with their owne blood. You shall heare an out-cry for the captiuitie of a King; as if it endeavour'd to call him backe againe. You shall heare the Trumpet sound to reuenge, for the slaughter of a King though his owne blood had a lower voice. And yet behold no Assyrian to imitate and chastize these slaughters; And yet no deportation of these people into some land, on which they would haue bin taught to commit no violence, but with the plough. But God did not stretch out his hand to judgement: but did correct them with their owne hands, making their fury, which was their guilt, their punishment. He threatned them with captiuitie: but graciously did but threaten them. But hee conquer'd them both; he conquered them with his mercy; which vnderooke their vnion, when hope and reason had forsaken it. Could any man expect they should bee vnited by
 mar-

marriage. which was a meanes that in former times had beene prooued to bee weake; and now seemed as desperate, as the warre that followed it; wherein the royall Bridegroom falling by the irreuerent fury of the sword left an infant for his successour, not able to vnderstand the blessing of a Kingdome, or the losse of a father; but left a man for his enemy, our last Henry, a King full of triumphs and heires? Yet were they vnited from the blessing of marriage; and thus their first vnion was the vnion of their bodies. Could any man expect they should bee vnited by Religion, whiles they beheld two glorious Queenes, the one famous for wisdom, the other for wisdom and happinesse, the one of age to bring vp her heire, the other of age to beare an heire, but Princes as much diuided by Religion, as they were vnited by nature? Yet were they vnited in their successour, who was heire in Royalty to the one, and in Royalty and Religion to the other. Thus were our Britanies vnited from the blessing of marriage by Religion also; and this was the vnion of their soules. And now you will expect they should be vnited in obedience, and now they were vnited in obedience, which was the

vnion of their persons : which was the vnion
 of their bodies and soules. And they were so
 obedient to this successor, that as soon as they
 heard of him, they did obey him; without
 ambition, commending their owne obedi-
 ence, as much for the expedition, as for the
 sinceritie. As soone as they heard of him,
 they did obey him; loyally commanding
 their King to loue them, by obeying the re-
 port of him, which did preuent his com-
 mand. The report had no sooner entred the
 eare, but like the soule, it straight informed
 the whole subject. It was in an instant in the
 heart, comāding loue: it was in the tongue,
 commanding acknowledgement; it was in
 the knee, commāding worship; it was
 in the hand commanding applause; it was in
 the eye commanding desire; it was in the
 foot commanding speed. And yet, as if that
 had beene too slow, the report of the King-
 dome strived to be swifter then the report of
 the King, and taking horse it carried the mes-
 senger waking and sleeping. It allowed him
 sleepe, but not rest; as if it would haue proo-
 ued, that euen the sleepe of a good subject
 is busie in the Kings seruice. But wee haue
 heard of some Kings abroad, that haue
 beene

beene heard-of, yet not so soone obeyed.
 When the right Reuerend father in God,
 Henry King of Portugall had by the bold-
 nesse of death left his Crowne, as for a
 Crowne, he had before by the temptation of
 his right, put off his Cardinals cap, Portugall
 quickly heard of Philip of Spaine; but did it
 as quickly obey him? And yet hee was heire
 to Charles the fift's glory and wisdom, and
 yet hee was faine to vse more wisdom, by v-
 sing more force, ere hee could winne obedi-
 ence; and so whiles diuers Pretenders labou-
 red to prooue themselues to bee neerer the
 Crowne, hee by a wiser speed proou'd him-
 selfe to be neerer the Kingdome. Our neigh-
 bours quickly heard of their greatest Henry,
 immortall for all Rauillac's Knife; but did
 they as quickly obey him? Was hee not faine
 to make them heare his Drumme, as well as
 his fame? But when our Peacemaker was
 heard of, there was no tumult, but of our joy;
 there was no voice of a Trumpet, but to pro-
 claime our joy; there was no lifting vp of a
 hand, but of the hand that anointed him.
 God did preuent him with liberall blessings;
 he changed his Cradle into a Throne, and al-

most as soone compassed his head with a Crowne, as his body with a Swath. His hand did afterward lead him; his hand did afterward protect him: and by a new Coronation doubled his Royalty with his age. God did preuent him with liberall blessings: God did preuent vs with liberall blessings. He blessed vs with a vnion as quiet as sleepe or a good conscience. We haue heard of some vnions in our owne Country: and it is a cheaper sorrow to haue heard of them, then to haue seene them: since they were as much attended with blood, as with victory. The old Saxons were vnited, but it was by ruine; nay, it was into ruine; they did rather fall into vnion, then rise by it; and their blood seemes still as fresh as their story. Our eldest Brittaines, who lay diuided from the Saxons by injury and melancholy, could not yet lie hid from the inquisitiue sword of our first Edward; which forced them all to vnion, either in death or obedience; though at last they were fully vnited, and recompensed for all their afflictions in our wisest Henrie, in their Henrie; in whom their blood was repaired and honour'd. The two Royall Houses of
 Yorke

Yorke and Lancaster were at last vnited , yet not without diuision ; and they were faine to shed some bloud^d, that they might shed no more bloud. The Vsurper, that great Artift, must become as foule in his death, as in his plots, and lose his bloud, ere Henry and Elizabeth by the holy vnion of marriage could mixe theirs. But God did preuent vs with liberall blessings; hee did with peace, preuent our peace, and also made for vs a greater blessing, then peace, the continuance of it. When our enemies opened their mouthes to reuile vs , when they opened their mouthes to deuoure vs ; when they said , God hath dishonoured them to the protection of a Woman; nay, when they said, they shall lose euen that protection, though not that dishonour; when they had measured our iniquity (for their owne indeed could not bee measured) and had made-vp God Almightyes accounts for him without his notice : then did the Almighty aduance himselfe in his ieaousie, and in his people : then did hee aduance the memory, as before, the victory of that Queene, which perpetually conquered her enemies, and her sexe ; then did he aduance the pietie
of

of our King, as the King had encreased it. He placed him before in the kingdom of his Predecessors, but now in the Throne; and made him as well acquainted with the Chaire, as with the Prophecie; then did he aduance, our peace like our peacemaker. O happy Britanies vnited in the same justice, though not in the same lawes, which differ more in their forme, then in their purpose. O happy Britanies vnited in the same honours, in the same signes of honour; the glorious wreath of our white and red Roses, which was before vnited but with an Embleme, a knot, being now vnited surer without a knot, being now defended surer from any irreuerent touch by the provision of the Thistle. The Rose hath naturally a little of the Thistle, but ours haue the whole Thistle; they had before the sharpnesse of it, but now the company. O happy Britanies vnited now in the discipline of Religion, as before in Religion; Now doe wee all not onely serue the same God in the same truth, but also in the same manner: and the Priests of God are so farre from being diuided in opinion, that they are vnited euen in apparel, which, as wel as the body, is taught an obedience

ence to the same Commandement. A Prelate and an Organ are now no newes; but the one is euery where more sacred then a father: the other as cheerfull as a Psalme. And in the voice of a Psalme will we prayse thee, O thou God of Psalmes; and in the cunning and vnfeined breath of an Organ, will wee imitate and praise thee, O thou Creatour of our breath, that hast giuen vs another breath, our King, the breath of our nostrils. And by thy blessing, in thy blessing, in our peace, will we prayse thee, O thou Prince of peace! Thou, that makest the Wolfe dwell with the Lambe, and the Leopard lye downe with the Kid: and the Calfe, and the young Lion, and the Fatling together, and a little Child to lead them; thou that makest the Cow and the Beare feed, and their young ones lye downe together: and the Lion eat straw, like the Oxe; thou that makest the sucking child play on the hole of the Aspe, and the weaned child put his hand on the Cockatrice denne! in our peace will we prayse thee, O thou Prince of peace; that hast broken downe our partition wall; which now was no more able to hinder our peace, then it was before

(42)

able to procure it. And as thou hast thus made way for vs to meete together to enjoy this blessing of our vnion: so by this blessing haue we now made vse of that way, and met together to acknowledge this blessing of our vnion. And here with vnion of heart and voice we render vnited prayes vnto thee, O thou God of vnion! Who hast this day crowned thy King with fauour, who hast this day crowned thy selfe with glory; whiles this day thou hast crowned thy people with a King.

The end.

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MON
ACHED

Pauls Crofse,

694. d. 3
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March the 24.

1624.

BY
BARTEN HOLYDAY,
Archdeacon of
OXFORD.

LONDON,

Printed by *William Stansby* for *Nathaniell*
Butter, and are to be sold at his Shop at
Saint *Anstins* Gate in *Pauls*
Church-yard. 1626.

Miss Croft



TO THE RIGHT
REVEREND FATHER

IN GOD, IOHN LORD

BISHOP OF OXFORD,

HIS WORTHY

DIOCESAN.

My good Lord,

That which is the cause, for
which many men doe not pub-
lish their labours, is the chiefe cause
for which I doe publish mine, the
danger of the attempt. I iudged this
the choifest prooffe, whereby I might
expresse how hardy I dare bee, ra-
ther then bee vngratefull. And this
courage in mee is but an effect of
your goodnesse; a goodnesse not
more acceptable for the bountie,
then for the circumstances: which ar-

¶

gues

gues as much your wisdome, as your
fauour. It is a great fauour to satisfie
hope: but it is a skilfull fauour to pre-
uent it. Hope giues more speedy con-
tent, then possession does; but hope
giues lesse content, then possession
giues; nay, it makes lesse the content,
which possession giues. Which, your
bounty, that well knowes how to ma-
nage it selfe, so well vnderstands, that
it delights only in this noble oppres-
sion, To disturbe him, whom it blesses,
giuing him happinesse, sooner then
the apprehension of it. And yet it is a
kind of mercy to giue a man the re-
spite of expectation, though of good
things; the sodainnesse of newes,
though good, being sometimes dead-
ly. But this is the only mercy, which
your goodnesse vseth to deny: yet, for
which, whiles your bountie claimes
thankes

thankes from one , your iudgement
claimes applause from all. And this is a
part of that wisdom, which now hath
made you as eminent in the Church, as
it hath hitherto made you industrious
for the Church. Which honour, as it
was begun by your wisdom and zeale,
so was it perfected by the wisdom and
fauour of our late Souereigne : with
whose most acceptable memory , I
thought good thus to conueigh my
thânces. And this memoriall may bee
the more gratefull, since it is an Anni-
uersary not of his death, but of his hap-
pinesse , in the Vnion of his Britanies.
It was, before, my seruice to his Maie-
sty; but now to his memory: then it ex-
pressed my duty, but now my syncerity;
in which only blessing I shall alwayes
defend and endeauour an ambitious per-
fection. Nay, this endeauour is already
at

at that height, that it may almost make
my gratitude fall into the suspicion of
pride, whiles it doth with my meditati-
ons immortall, that so my thanks might
be immortall. The only way of conceit
that I haue taught my selfe is, not so
much in that your bounty did helpe
me, as in that your iudgment did choose
mee; to make mee a part of your good
workes: which, by their nature, must
be a part of your ioy euen in death, and
a signe of that ioy, which shall be after
death. Thus is it as possible for you to
lose your good worke, as the necessarie
gratitude of

Your Lordships
perpetually obliged,

Barten Holyday.

(1)

TO speake of Kingdomes may bee as full of danger, as it is of difficultie. I knew not therefore how to endeavour an apter vnion of truth and safety, then to speake of kingdomes in the words of a King. My text was first deliuered by a Prophet, and hath beene since coyned by a King in letters of gold, a mettall not more compact, then the kingdomes he vnited. The King is the happinesse of this day, and God the glory of it, and the day is the thankfull Historie of both. This day, in which, the expedition of the Diuine bounty did by the right of Coronation preuent the act of Coronation, which graciously yeelds to the leisure of Ceremonie, and of the subject, who notwithstanding doth not make his King, but declare him; Our approbation and joy, though in themselves they are of a naturall libertie, being yet in this politicke relation but parts of Allegiance; which then is compleate, when we prooue our memory to be as good a subject, as our vnderstanding and our will; and by the loyall Astronomie of an Almanacke no lesse faithfully represent vnto our selues the reuolution of our joy; then of our time.

B

No

No Coronation needs such repeated solemnitie; euey Coronation expects it; and this singularly deserues it. There is in no Coronation an Vnion of heads: there is in euey Coronation an vnion of a head and a bodie; but in this there is also a vnion of bodies: and then proportion as well as pietie ought to presume an vnion of hearts. Varietie is the pleasure of nature; but Vnitie is the businesse of Nature. And therefore though the Creator haue in the diuersitie of creatures shewed his power: Yet hath hee as much in their vnion shewed his proprietic. There is implanted in the creatures a Catholike similitude, which is the secret cause of a possible vnion; & so Diuinity may seeme to arise; but from accession of circumstance; which being withdrawne, makes the creatures retire to their primitive vnitie. And if you would see this vnitie in the creatures; behold first the Heauens, which indeed deserve to be first beheld; and though some Astronomers haue accused them into a dissolution of Spheres; yet may wee suspect such diuision to be rather in the Astronomers then in the heauens; and therefore some haue couragiously preferred

ued

ned the vnitie of that great body, by multiplying onely the motions of the lesser bodies, the Starrs: yet diuersitie of Spheares would not ouerthrow vnitie, but magnific it, whilest the inferiour Orbes doe at the same instant professe a contrarietie and an obedience to the first moouer, struiuing to recompence the varietie of their bodies, by the consent of their motions. Behold the Elements, and you shall find, that though they are apt to quarrell, yet as if they would shew the goodnesse of a hastie nature, they are reconciled with equall facility and speed, and sometimes fall so farre in loue with their enemies, that they seeme to lose themselves, whiles they runne halfe way to meeete them. Thus doth the fire delight to be extinguished into ayre, that it may slide neerer vnto water, as well in nature, as in affection. And for a preparatiue to such vnion, two opposite elements haue alwayes by prouidence, one friendly element interposed, which cunningly perswades them to a peace by the discretion of indifferencie. Behold the most sullen minerals, that seeme to be settled in the stoicisme of their separated natures, and you shall find their pre-

worke. It was the same wisdom which dispensed Adam into Nations, and contracted them againe into the household of an Aske. God created angels in multitude, but hee made man in vnitie; hee gaue excellencie to them, but to man Supremacie: the chiefe of angels being in heauen but a subject; but the chiefe of men being on earth a King. And though an angell bee more like to God for purity, yet man is more like him for production. An angell can more subtilly vnderstand his owne likenesse; but a man more powerfully can also partly beget his owne likenesse, being made a Deputie Creator; and therefore he is a King, because he is a father. A kingdome by nature is but an enlarged family; and the first King begot his owne subjects; and a father by the Romane Law had once as just power to execute his sonne, as to preserve him. The Law of God, which commands our obedience to a King, commands it for him by the title of a father. Adam was by God and Nature the King of Mankind; and Nature would haue deliuered this kingdome to his first borne. Nor had it been a mistake: Nature saw just cause why he should haue

haue succeeded, though it did not see a iuster
 cause, why hee should not succeed: and
 though the Diuine justice changed the per-
 son, yet it changed not the Law. It did inter-
 rupt it, but not abrogate it; and therefore
 the Royalty goes still with the Eldership.
 Thus he that was the first King, was before
 his people; and this agrees with the course of
 nature, by whose instruction wee know, that
 in the method of euery birth, which is not
 peruerse, the head is elder then the body. As
 then both angels and man took their begin-
 ning from one God: so all other men took
 their beginning from one man. And God
 hath not onely honoured this unity in succes-
 sion, but also preserved it by succession. So
 some Kings supply birth right by victory,
 and some by election; though to elect a King
 be as much new to nature as to adoption. For
 they and it did first arise from necessity and
 conueniency in families, whom the blessing
 of multitude had dispers'd and mixt. And
 though it were often among the Gentiles
 continued by faction, and by the lawes at
 first entertayned by Fancy; yet God in the
 Wisdom of his diuine indulgence did
 grant

tended obstinacie so conquered to a change by the vnited power of Nature and Art, that they shall at least dissemble their dissimilitudes, and euen the fowlest appeare as faire as the promises of an Alchemist. Or if you thinke you are not able to iudge the heart of the earth, you may reade this vnicle in the face of the earth: you may reade it expounded in the fruits of the earth: you may see the seuerall kinds of the apple dwell vpon the same apple-tree, by which friendship of nourishment through their grafts, the growth and fruit is not more manifest, then an easie vnicle in their iuyce. But if you would by a neere instruction see the obedience of the creatures, if disioyned, to returne to vnicle, you may from your selues instruct your selues; and when mans bodie fals off from his soule, in that one dis-vnion behold two vnions, and nature hastning to its first similitude. You may see the body put-on an humble corruption, and be content to returne to as vnfeigned dust, as that which is the food and curse of the Serpent; or that into which euery beast must bee confounded; that if the ashes of Alexander and his Bucephalus had bene

beene put in one vrne, Aristotle himselfe
 could not haue distinguished them either by
 Philosophy, or by flattery. You may like-
 wise by the eye of the soule see the soule at
 its separation so refined by similitude into
 spirit, that it is readie to mistake it selfe for an
 angell, as if its knowledge were at the same
 time perfected and deluded. Nor will it one-
 ly imitate the likenesse, but also the office of
 an angel, and shal at last be sent vpon a mes-
 sager to its owne body, which it will take vp
 as an angel will take vp both the body and
 soule. But because the soule can ascend
 higher by contemplation, then it can by es-
 sence, it may behold the beginning of vnitie
 in all things, by beholding him, who is the
 beginning of all things. In whom wee may
 see an vnitie in a diuision, and shew the Ma-
 thematician a mysticall possibility of the di-
 uiding of a point, whiles wee may behold
 God not multiplied, and yet diuided into
 persons. Now though man be not capable of
 the mysterie, yet he is of the instruction, and
 may with as much ease as delight vnder-
 stand, that God is so delighted with vnitie,
 that it is alwayes either his nature, or his
 worke.

worke. It was the same wisdom which dis-
 pensed Adam into Nations, and contracted
 them againe into the household of an Arke.
 God created angels in multitude, but hee
 made man in unitie; hee gaue excellencie to
 them, but to man Supremacie: the chiefe of
 angels being in heauen but a subject; but the
 chiefe of men being on earth a King. And
 though an angell bee more like to God for
 purity, yet man is more like him for produ-
 ction. An angell can more subtilly vnder-
 stand his owne likenesse; but a man more
 powerfully can also partly beget his owne
 likenesse, being made a Deputie Creator, and
 therefore he is a King, because he is a father.
 A kingdome by nature is but an enlarged fa-
 mily; and the first King begot his owne sub-
 jects; and a father by the Romane Law had
 once as just power to execute his sonne, as to
 preserve him. The Law of God, which com-
 mands our obedience to a King, commands
 it for him by the title of a father. Adam was
 by God and Nature the King of Mankind;
 and Nature would haue deliuered this king-
 dome to his first borne. Nor had it beene a
 mistake: Nature saw just cause why he should
 haue

haue succeeded, though it did not see a iust
 cause, why hee should not succeed: and
 though the Diuine justice changed the per-
 son, yet it changed not the Law. It did inter-
 rupt it, but not abrogate it; and therefore
 the Royalty goes still with the Eldership.
 Thus he that was the first King, was before
 his people; and this agrees with the course of
 nature, by whose instruction wee know, that
 in the method of euerie birth, which is not
 peruerse, the head is elder then the body. As
 then both angels and man took their begin-
 ning from one God: so all other men took
 their beginning from one man. And God
 hath not onely honoured this way in succes-
 sion, but also prescribed it by succession. So
 some Kings supply birth-right by victory,
 and some by election; though to elect a King
 be as much new to nature as to adopt a son
 then, and it did first arise from necessity and
 conueniency in families, when the blessing
 of multitude had dispers'd and mixt. And
 though it were often among the Gentiles
 continued by faction, and by the Iewes at
 first entertayned by Fancy, yet God in the
 Wisdome of his diuine indulgence did
 grant

grant their desire, and chastize it; giuing them a King by choice, but it was also by his owne choice; he did not in the election commend election, but Monarchie, which makes families so wise, as to become a Nation: nay, which makes Nations so wise, as to become a Nation: and by the witty happinesse of v-nity, to preoue one to be stronger then two. It is as great a difficulty, as a blessing for brethren to liue in one Nation and friendship; but it is as great a wonder as a blessing, when Nations become brethren, and are distinguished rather by number then affection. Abraham and Lot were almost brethren, and yet they were diuided; that they might not be diuided. Jacob and Esau were brethren, and though one wombe could contayne them, one Countrey could not: but Jacob must flie, & Esau is as ready to hunt him, as Venison. But Cain was at that diuision with Abel, that the same world could not hold the both: and yet hee kild him for he knew not what; it was about Gods fauour, but not for it. Thus experience can hardly find vnion there, where reason would thinke it hard to find a diuision: Vnion is the happinesse of
man,

man, and the accusation : it being more entertained by inferiour creatures, which rather possesse it, then enjoy it; then it is by man, who likewise doth more vnderstand it, then enjoy it. And yet it is a blessing not so excellent for the raritie, as for the increase: it being by nature of that thrift and cunning, that it growes in goodnesse by growing in greatnesse, and from number receiveth confidence. The vnion of families into a Citie, as it doth conquer affections vnto peace; so it selfe is conquered into a perfection by a greater vnion. The vnion of Cities into a kingdom, tries the goodnesse of a King: but the vnion of kingdoms tries his wisdom; the simplicitie of justice being enough to manage one kingdom, but two will require the mysterie of wisdom. When Nature vnites people into a kingdom, it doth but work by an humble safety: but when it vnites kingdoms, it workes by the transcendent power of loue and glory; this excellent vnion being as much the delight, as the imitation of Nature. So that although it arise sometimes by accident from causes lesse naturall, as from pride, and force: yet the diuine wisdom

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